التفسير المحرر

للقرآن الكريم

سورة يوسف

إعداد

القسم العلمي بمؤسسة الدرر السنية

[illegible]

[illegible] [illegible]

[illegible]

إشراف

[illegible] علوي بن عبد القادر السقاف

المجلد الحادي عشر

الدرر السنية

ح مؤسسة الدرر السنية للنشر، ١٤٣٨هـ
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حقوق الطبع محفوظة

الطبعة الأولى
١٤٣٩هـ، ٢٠١٧م

الدرر السنية
[illegible]

بسم الله الرحمن الرحيم

تَفْسِيرُ
سُورَةِ يُوسُفَ

سورة يوسف

أسماءُ السُّورةِ:

سُمِّيت هذه السُّورةُ بسُورةِ (يوسُفَ)(١):

فعن عُقبةَ بنِ عامرٍ رضي اللهُ عنه قال: قُلتُ: يا رسولَ الله، أقرِئْني سورةَ هودٍ وسورةَ يوسُفَ... الحديثَ(٢).

وعن ابنِ مسعودٍ رضي الله عنه، قال: كُنتُ بحِمصَ فقال لي بعضُ القومِ: اقرأْ علينا، فقرأتُ عليهم سورةَ يوسُفَ(٣).

وعن عمرِو بنِ ميمونٍ في قصةِ مقتلِ عُمرَ رضي الله عنه، قال: وكان [أي: عمرُ] إذا مرَّ بين الصَّفَّينِ قال: استَوُوا، حتى إذا لم يَرَ فيهنَّ خَلَلًا تقدَّم فكبَّر، وربَّما قرأ سورةَ يوسُفَ، أو النَّحلَ، أو نحوَ ذلك في الرَّكعةِ الأُولى(٤).

فضائلُ السُّورةِ وخصائصُها:

١- أنَّها السُّورةُ الوحيدةُ التي ذُكِرَت فيها قِصَّةُ نبيِّ اللهِ يوسُفَ عليه السَّلامُ، ولم تُذكَرْ قِصَّتُه في غيرِها(٥).

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(١) وجهُ تسميتِها بسُورةِ (يوسُفَ): اشتمالُها على قصَّةِ يوسُفَ عليه السَّلامُ، ولم تُذكَرْ قِصَّتُه في غيرِها، ولم يُذكَرِ اسمُه في غيرِها إلَّا في سورتَي الأنعامِ وغافرٍ.

يُنظر: ((بصائر ذوي التمييز)) للفيروزابادي (١/ ٢٥٨)، ((مصاعد النظر)) للبقاعي (٢/ ١٨٨)، ((تفسير ابن عاشور)) (١٢/ ١٩٧).

(٢) أخرجه النسائي (٩٥٣)، وأحمد (١٧٤١٨)، وابن حبان (١٨٤٢)، والحاكم (٣٤٥٨).

صحَّح إسنادَه الحاكمُ (٣٤٥٨)، وجوَّد إسنادَه ابنُ كثيرٍ في ((تفسير القرآن العظيم)) (٦/ ٣٣٣)، وصحَّحه الألبانيُّ في ((صحيح سنن النسائي)) (٩٥٣).

(٣) أخرجه البخاري (٥٠٠١)، ومسلم (٨٠١) واللفظ له.

(٤) أخرجه البخاري (٣٧٠٠).

(٥) يُنظر: ((التفسير)) لابن عثيمين (٣/ ١٣٧).

قال سيد قطب: (والسُّورةُ ذاتُ طابعٍ متفرِّدٍ في احتوائِها على قصَّةِ يوسُفَ كاملةً، مقسَّمةً -

٢- لم تُذكر قصةُ نبيٍّ في القرآن بمثل هذا الإطناب كما ذُكرت قصةُ يوسف عليه السلام في هذه السورة، فهي أطولُ قصةٍ في القرآن(١).

بيانُ المكيِّ والمدنيِّ:

سورةُ يوسفَ مكيَّةٌ(٢)، ونقل الإجماعَ على ذلك غيرُ واحدٍ من أهل العلم(٣).

= القرآن - غير قصة يوسف - ترد مقتضبة لتناسب كلَّ حلقةٍ منها الموضعَ المخصوص مقتضيات موضوع السورة ومجالها وإيقاعها، وحتى القصص التي ترد كاملة في سورة واحدة - كقصص هود وصالح ولوط وشعيب - ترد مختصرة مجملة. أما قصة يوسف فقد وردت بتمامها وبطولها في سورة واحدة، وهو طابع متفرد في السور القرآنية جميعها). ((في ظلال القرآن)) (٤/ ١٩٥٠).

وإذا قيل: ما الحكمة في عدم تكرير قصة يوسف، وسَوقها مساقًا واحدًا في موضع واحد دون غيرها من القصص؟

فالجواب: أنَّ قصص الأنبياء إنما كُررت؛ لأنَّ المقصود بها إفادة إهلاك من أنكروا رسالتهم، والحاجة داعية إلى ذلك لتكرير تكذيب الكفار لرسول الله، فكلما كذَّبوا أُنزلت قصةٌ منذرة بحلول العذاب كما حلَّ على المكذِّبين؛ ولهذا قال تعالى في آيات: ﴿فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ﴾ [الأنفال: ٣٨] ﴿أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ﴾ [الأنعام: ٦]، وقصة يوسف لم يُقصَد منها ذلك، وقيل: لأنها اختصت بحصول الفرج بعد الشدة بخلاف غيرها من القصص، وقيل غير ذلك. يُنظر: ((الإتقان في علوم القرآن)) للسيوطي (٣/ ٢٣٦).

(١) يُنظر: ((تفسير ابن عاشور)) (١٢/ ١٩٨)، ((تفسير المنار)) لمحمد رشيد رضا (١٢/ ٢٠٧).

قال محمد رشيد رضا: (وهي أطولُ قصةٍ في القرآن افتُتحت بثلاث آيات تمهيدًا في ذكر القرآن وحسن قصصه، ثم كانت إلى تمام المائة في تاريخ يوسف، وختمت بإحدى عشرة آية في الاستدلال بها على ما أنزلها الله لأجله من إثبات رسالة خاتم النبيين، وإعجاز كتابه، والعبرة العامة بقصص الرسل عليهم السلام). ((تفسير المنار)) (١٢/ ٢٠٧).

(٢) قال سيد قطب: (والسورة كلها مكية، واحدة عليها الطابع المكي واضحًا في موضوعها، وفي جوها، وفي ظلالها، وفي إيحاءاتها). ((في ظلال القرآن)) (٤/ ١٩٥٠).

(٣) ممن نقل الإجماع على ذلك: الخازن، ومجد الدين الفيروزابادي، والبقاعي.

يُنظر: ((تفسير الخازن)) (٢/ ٥١٠)، ((بصائر ذوي التمييز)) للفيروزابادي (١/ ٢٥٥)، ((مصاعد النظر)) للبقاعي (٢/ ١٨٤).

وقيل: سورة يوسف مكيَّة إلا الثلاث الأُوَل منها، قال السيوطي: (وهو واهٍ جدًّا لا يُلتفت إليه). ((الإتقان في علوم القرآن)) (١/ ٥٩).

وقال محمد رشيد رضا: (وما قيل من أنَّ الثلاث منها مدنيَّة فلا يصح رواية، ولا يظهر له =

مقاصد السورة:

من أهم مقاصد سورة يوسف:

١- بيان أن العاقبة للمؤمنين المتقين الصابرين رغم الابتلاءات والمحن[1].

٢- تسلية الرسول صلى الله عليه وسلم وأصحابه، وتثبيت قلوبهم[2].

موضوعات السورة:

ذُكِرت قصة يوسف عليه السلام في هذه السورة مفصَّلةً في مكانٍ واحدٍ دون غيرها من قصص الأنبياء، ومن أبرز ما اشتملت عليه هذه السورة من تفاصيل هذه القصة وغيرها من موضوعات:

١- ذِكْرُ جانبٍ من فضائل القرآن الكريم، وإعجازه في أسلوب القصص وأحسنها.

٢- رؤيا يوسف عليه السلام، وتعبير أبيه لها، وحسد إخوته له وتآمرهم عليه.

٣- تنقُّل الصغير يوسف من الجب وبيعهم له، وإقامته في قصر العزيز، ومراودة امرأة العزيز له، وسجنه ظلمًا، وما فعلته امرأة العزيز مع النسوة اللاتي تكلمن عنها.

٤- حياة يوسف في السجن بعد ظهور براءته، ودعوته إلى الله فيه.

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[1] [illegible]
من هذه السورة.
ينظر: [illegible]
[illegible]

[2] ينظر: التفسير الوسيط للطنطاوي [illegible].

[3] ينظر: [illegible] تفسير ابن عاشور [illegible]، التفسير الوسيط للطنطاوي [illegible].

٥- المحنة التي ذاقها الصديق، وظهور يوسف فيها، وثبوت نزاهة يوسف وخروجه من السجن، وتسلمه للملك والوزارة، وظهور شأنه.

٦- لقاء يوسف بإخوته دون أن يعرفوه، وطلبه حضور أخيهم منهم في المرة الثانية، ثم احتجازه عنده بحيلة تمت بإلهام من الله، وما حصل لأبيهم بعد ذلك من الشدة.

٧- لقاء يوسف بإخوته المرة الثالثة وكشفه عن نفسه، وتذكيرهم بما فعلوا معه وعفوه عنهم ثم أمرهم بالذهاب إلى أبيهم بإلقاء قميصه على وجهه ليرجع بصيرًا إليه.

٨- حضورهم بعد ذلك إلى يوسف واجتماعه بأبويه وأهله في مصر، وما قُدِّر لهم.

٩- التعليقات على ما ورد في قصة يوسف، فذكر تعالى ما يدل على أن القرآن من عند الله، وما يتعلق بحياة النبي صلى الله عليه وسلم فيما يلقاه من قومه، وبين وظيفة الرسول صلى الله عليه وسلم وموقف المشركين من دعوته، وأنه صلى الله عليه وسلم ليس بدعًا من الرسل، وأن العاقبة له ولأتباعه من المؤمنين.

الآيات (١-٣)

﴿الر تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ (١) إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ (٢) نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ (٣)﴾.

غريب الكلمات:

﴿نَقُصُّ﴾ أي: نُخبِرُ ونُبيِّنُ، والقَصَصُ: الأثَرُ والأخبارُ المتتبَّعةُ، وأصلُ (قصص): تتبُّعُ الأثَرِ أو الشَّيءِ(١).

المعنى الإجمالي:

افتتَحَ اللهُ سُبحانَه هذه السُّورةَ الكريمةَ بالحروفِ المقطَّعةِ، ثمَّ أخبَرَ تعالى أنَّ هذه آياتُ القُرآنِ الواضِحِ مِن جِهةِ أحكامِه وألفاظِه، [illegible] ما [illegible] مِن [illegible] الَّتي [illegible]، ولذلك أنزَلَ هذا القُرآنَ بلُغةِ العَرَبِ؛ لعلَّهم يَعقِلونَ معانيَه ويَفهَمونَها، ويَعمَلونَ بهَدْيِه، ثمَّ توجَّه بالخِطابِ إلى نبيِّه محمَّدٍ صلَّى اللهُ عليه وسلَّم قائلًا له: نحنُ نقُصُّ عليك أحسَنَ القَصَصِ بوَحيِنا إليك هذا القُرآنَ، وإن كنتَ قبلَ نُزولِه عليك لَمِنَ الغافِلينَ عن هذه الأخبارِ، لا تدري عنها شيئًا.

تفسير الآيات:

﴿الر تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ (١)﴾

سبب النزول:

عن سعدِ بنِ أبي وقَّاصٍ رضِيَ اللهُ عنه، قال: أُنزِلَ القُرآنُ على رسولِ اللهِ

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(١) يُنظر: ((تفسير ابن جرير)) [illegible]، ((مقاييس اللغة)) لابن فارس [illegible]، ((المفردات)) للراغب الأصفهاني [illegible]، [illegible] (٣٧١/١٣).

صلى الله عليه وسلم، فتلاه عليهم زمانًا، فقالوا: يا رسول الله، لو قصصت علينا، فأنزل الله: ﴿الر تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ﴾ [يوسف: ١] إلى قوله تعالى: ﴿نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ﴾ [يوسف: ٣] فتلاها عليهم رسول الله صلى الله عليه وسلم زمانًا، فقالوا: يا رسول الله، لو حدثتنا، فأنزل الله: ﴿اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا﴾ [الزمر: ٢٣] الآية، كل ذلك يؤمرون بالقرآن(١).

﴿الر تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ①﴾

﴿الر﴾

تقدم الكلام عن هذه الحروف المقطعة في تفسير أول سورة البقرة(٢).

﴿تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ﴾

أي: هذه آيات القرآن الواضح من جهة أحكامه، وألفاظه، وسائر ما احتواه من ضروب تعاليمه، الذي بيّنه الله، الذي يتضح منه أتم بيان(٣).

﴿إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ②﴾

أي: إنا أنزلناه بلغتكم -أيها العرب- كي تعقلوا وتفهموا معانيه(٤).

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(١) أخرجه ابن أبي حاتم في «التفسير» كما في «الدر المنثور» (٤/ ٤٩٥)، والحاكم (٢/ ٣٧٥)، وأبو يعلى (٢/ ١٠٢) وغيرهم.

حسّن إسناده ابن تيمية في «مجموع الفتاوى» (١٧/ ٤٠)، وحسنه البوصيري في «إتحاف الخيرة المهرة» (٦/ ٢٢٢)، وابن حجر في «المطالب العالية» (١٤/ ٦٣٩)، وصححه الألباني في «صحيح السيرة» (ص ١٦١).

(٢) ينظر ما تقدم في تفسير سورة البقرة (١/ ٦٤) من هذا «التفسير المحرر».

(٣) يُنظر: «تفسير ابن جرير» (١٣/ ٦)، «تفسير ابن عطية» (٣/ ٢١٨)، «تفسير ابن كثير» (٤/ ٣٦٥)، «تفسير السعدي» (ص: ٣٩٣)، «تفسير ابن عاشور» (١٢/ ٢٠٠-٢٠١).

(٤) يُنظر: «تفسير ابن جرير» (١٣/ ٦)، «تفسير القرطبي» (٩/ ١١٩)، «تفسير السعدي»

[illegible]

الأشياء والأمر الطبيعي

[illegible]

[illegible]

[illegible]

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والاستزادة من كل:

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(١) انظر: [illegible]

(٢) انظر: [illegible]

[illegible]

الآيات (٤-٦)

﴿إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ۝٤ قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنسَانِ عَدُوٌّ مُّبِينٌ ۝٥ وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِن قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ۝٦﴾

المعنى الإجمالي

يقول الله تعالى: اذكر [illegible] حين قال يوسف بن يعقوب [illegible] عليهما السلام لأبيه: يا أبت إني رأيت في المنام أحد عشر كوكبًا والشمس والقمر، رأيتهم لي ساجدين [illegible]

تفسير الآيات

﴿إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ۝٤﴾

مناسبة الآية لما قبلها

لما ذكر [illegible] القرآن من القصص [illegible] أحسن القصص

[illegible]

[illegible]

أي [illegible]

عن أبي هريرة رضي الله عنه عن رسول الله صلى الله عليه وسلم قال [illegible]

﴿إن الذين [illegible]﴾

﴿إن الذين [illegible]﴾

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الآيات (٧-١٠)

﴿ ۞ لقد كان في يوسف وإخوته آيات للسائلين ﴿٧﴾ إذ قالوا ليوسف وأخوه أحب إلى أبينا منا ونحن عصبة إن أبانا لفي ضلال مبين ﴿٨﴾ اقتلوا يوسف أو اطرحوه أرضا يخل لكم وجه أبيكم وتكونوا من بعده قوما صالحين ﴿٩﴾ قال قائل منهم لا تقتلوا يوسف وألقوه في غيابت الجب يلتقطه بعض السيارة إن كنتم فاعلين ﴿١٠﴾ ﴾

غريب الكلمات

﴿عصبة﴾: أي [illegible]

﴿غيابت الجب﴾: أي [illegible]

﴿السيارة﴾: أي [illegible]

[illegible]

قوله تعالى: ﴿[illegible]﴾

﴿[illegible]﴾ [illegible]

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المعنى الإجمالي:

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﴿ اقْتُلُوا يُوسُفَ أَوِ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ (9) ﴾

﴿ اقْتُلُوا يُوسُفَ أَوِ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ ﴾

أي [illegible]

﴿ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ﴾

أي [illegible]

﴿ قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَتِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ (10) ﴾

﴿ قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ ﴾

أي [illegible]

﴿ وَأَلْقُوهُ فِي غَيَابَتِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ ﴾

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[illegible] قوله تعالى [illegible]

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[illegible] الله تعالى [illegible]

بلاغة الآيات:

قوله تعالى ﴿[illegible]﴾

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تفسير الآيات

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مناسبة الآية لما قبلها

[illegible]

﴿ وَلَا تَنكِحُوا ٱلْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَّ ﴾

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كما قال تعالى: ﴿إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾ [الأعراف: [illegible]]

وقال سبحانه: ﴿الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ﴾ [illegible]

﴿وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَن نَّفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ۚ قَالَ مَعَاذَ اللَّهِ ۖ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ ۖ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾﴾

﴿وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَن نَّفْسِهِ﴾

أي: وطلبت امرأة العزيز [illegible] التي هو [illegible] في بيتها [illegible] [illegible] نفسها، [illegible] [illegible]

﴿وَغَلَّقَتِ الْأَبْوَابَ﴾

أي: وأغلقت امرأة العزيز جميع [illegible] البيت عليها وعلى يوسف.

﴿وَقَالَتْ هَيْتَ لَكَ﴾

أي: وقالت ليوسف: تعال وأقبل إليّ.

﴿قَالَ مَعَاذَ اللَّهِ ۖ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ﴾

[illegible]

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أي: [illegible]

﴿إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾﴾

أي: [illegible]

﴿وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَن رَّأَى بُرْهَانَ رَبِّهِ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾﴾

﴿وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا﴾

أي: [illegible]

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أي: [illegible]

﴿وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ﴾

أي: [illegible]

﴿قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ﴾

أي: [illegible]

﴿قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ (26)﴾

﴿قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي﴾

أي: [illegible]

﴿وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا﴾

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﴿فلما استيأسوا منه خلصوا نجيا قال كبيرهم ﴿٨٠﴾﴾

﴿فلما استيأسوا منه خلصوا نجيا﴾

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﴿قال كبيرهم﴾

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(١) انظر تفسير [illegible]

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العاشر [illegible]

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[illegible] ﴿وَإِلَّا تَصْرِفْ [illegible] [illegible]

الفوائد العلمية واللطائف

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الثاني: [illegible]

الثالث: [illegible]

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تفسير الآيات:

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﴿أَوْ دَمًا مَّسْفُوحًا﴾

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[illegible] قال تعالى: ﴿[illegible]﴾ [illegible]

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كما قال تعالى: ﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ﴾ [الأنعام: ١٢١].

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﴿ يَا صَاحِبَيِ السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴾ (41)

مناسبة الآية لما قبلها

[illegible] رؤياهما[1]، فقال:

﴿ يَا صَاحِبَيِ السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا ﴾

[illegible]

﴿ وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ ﴾

[illegible]

﴿ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴾

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الشواهد التاريخية

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قوله تعالى: ﴿[illegible]﴾ [illegible]

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قوله تعالى: ﴿[illegible]﴾

قوله: ﴿[illegible]﴾ [illegible]

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﴿قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾﴾

﴿قَالَ فَبِمَا أَغْوَيْتَنِي﴾

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﴿لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ﴾

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﴿ثُمَّ لَآتِيَنَّهُم مِّن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَن شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾﴾

﴿ثُمَّ لَآتِيَنَّهُم مِّن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَن شَمَائِلِهِمْ﴾

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٢- قوله تعالى: ﴿قال ما خطبكن إذ راودتن يوسف عن نفسه قلن حاش لله ما علمنا عليه من سوء قالت امرأة العزيز الآن حصحص الحق أنا راودته عن نفسه وإنه لمن الصادقين﴾

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تفسير الآيات

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﴿وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَاءُ﴾

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﴿نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ﴾

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﴿وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾

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٢- قوله تعالى: ﴿[illegible]﴾ [illegible]
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٣- [illegible] قوله تعالى: ﴿[illegible]﴾ [illegible][3]

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قوله تعالى: ﴿[illegible]﴾

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قوله تعالى: ﴿[illegible] في الأرض [illegible]﴾

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قوله تعالى: ﴿[illegible] في الأرض [illegible]﴾

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غريب المفردات

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قوله تعالى: ﴿[illegible]﴾ [illegible]

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غريب الكلمات:

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المعنى الإجمالي

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تفسير الآيات:

﴿ولقد جاءت رسلنا إبراهيم بالبشرى قالوا سلاما قال سلام فما لبث أن جاء بعجل حنيذ ﴿٦٩﴾﴾

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﴿ولقد جاءت رسلنا إبراهيم بالبشرى﴾

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﴿فما لبث أن جاء بعجل حنيذ﴾

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٤- قوله تعالى ﴿[illegible]﴾ [illegible] ﴿[illegible]﴾ [illegible]
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تفسير الآيات

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قول الله تعالى [illegible]

والجواب عن ذلك من وجوه:

الأول: [illegible]

الثاني: [illegible]

الثالث: [illegible]

الرابع: [illegible]

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قوله ﴿وَلَا تَلۡمِزُوٓاْ أَنفُسَكُمۡ﴾ [illegible]

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غريب الكلمات:

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المعنى الإجمالي:

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بلاغة الآيات:

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غريب الكلمات:

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المعنى الإجمالي

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تفسير الآيات

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﴿يا بني اذهبوا فتحسسوا من يوسف وأخيه ولا تيأسوا من روح الله إنه لا ييأس من روح الله إلا القوم الكافرون ⦗87⦘﴾

مناسبة الآية لما قبلها:

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﴿يا بني اذهبوا فتحسسوا من يوسف وأخيه﴾

أي: [illegible]

﴿ولا تيأسوا من روح الله﴾

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تفسير الآيات:

﴿ وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تُفَنِّدُونِ ٩٤ ﴾

﴿ وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ ﴾

أي: [illegible]

﴿ لَوْلَا أَن تُفَنِّدُونِ ﴾

أي: [illegible]

﴿ قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ٩٥ ﴾

أي: قال الحاضرون[3] [illegible] إنك لفي [illegible] الذي كنت عليه

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غريب الكلمات:

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المعنى الإجمالي:

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تفسير الآيات:

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﴿وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ﴾

[illegible]

[illegible] (الأنعام: ٥٢).

﴿إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ﴾

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المعنى الإجمالي

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تفسير الآيات

﴿ قُلْ هَٰذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾ ﴾

[illegible]

[illegible]

﴿ قُلْ هَٰذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ﴾

[illegible]

[illegible]

[illegible] في الأرض [illegible]

﴿[illegible]﴾

[illegible]

﴿[illegible]﴾

[illegible]

﴿[illegible]﴾

﴿[illegible]﴾

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[illegible]

[illegible]

[illegible]

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يقول الله تعالى ﴿[illegible]﴾ [illegible]

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[illegible] قال الله تعالى ﴿[illegible] كل شيء [illegible]﴾

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[1] انظر [illegible]

[2] انظر [illegible]

[3] انظر [illegible]

[4] انظر [illegible]

[5] انظر [illegible]

[6] انظر [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] ﴿نحن نقص عليك أحسن القصص﴾ ثم [illegible] ﴿لقد كان في قصصهم عبرة لأولي الألباب﴾ [illegible]

[illegible]

تم بحمد الله المجلد الحادي عشر

ويليه المجلد الثاني عشر

وأوله تفسير سورة الرعد

(١) [illegible]

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[illegible] ٧
[illegible] ٨
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تم الصف والإخراج في
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